

# The Athenian Mercury.

Tuesday, July 9. 1695.

*All the Poems written by the ingenious Pindarick Lady, having a peculiar Delicacy of Stile and Majesty of Verse, as does sufficiently distinguish 'em from all others, and we having much gratified many of our Querists, by inserting in our Mercuries, those Poems she lately sent us, we are willing to oblige 'em once more with the following. Pindarick Poem, which we have here Printed word for word, as we this week receiv'd it from her.*

## A Pindarick, to the Athenian Society.

### I.

**I**'VE toucht each string, each muse I have invok't,  
Yet still the mighty theam,  
Copes my unequal praise;  
Perhaps, the God of Numbers is provok't.  
I grasp a subject fit for none but him,  
Or Drydens sweeter lays;  
Dryden! A name, I ne're could yet rehearse,  
But straight my thoughts were all transform'd to verse.

### II.

And now methink I rise;  
But still the *lify* subje&t baulks my flight,  
And still my muse despairs to do great *Athens* right;  
Yet take the *Zealous Tribute* which I bring,  
The early products of a *Female muse*;  
Until the God, into my breast shall *mighty* thoughts infuse.  
When I with more Command, and prouder voice shall  
sing;  
But how shall I describe the matchless men?  
I'm lost in the bright *labyrinth* agen.

### III.

When the *lewd* age, as Ignorant as accurst,  
Arriv'd in vice and error to the worst,  
And like *Alirea* banisht from the stage,  
Vertue and Truth were ready stretcht for flight;  
Their numerous foes,  
Scarce one of either's Champions ventur'd to oppose;  
Scarce one brave mind, durst openly engage,  
To do them right.  
Till prompted with a Generous rage,  
You cop't with all th' abuses of the age;  
Unmaskt and challeng'd its abhorred crimes,  
Nor fear'd to lash the darling vices of the times.

### IV.

*Successfully go on,*  
To inform and bless mankind as you've begun,  
Till like your selves they see;  
The frantick world's imagin'd Joys to be,  
*Unmanly, sensual and effeminate,*  
Till they with such exalted thoughts possest;  
As you've inspir'd into my *willing Breast*,  
Are charm'd, like me, from the impending fate.

### V.

For ah! Forgive me Heaven, I blush to say't,  
I with the vulgar world thought Irreligion great,  
Tho fine my breeding, and my Notions high;  
Tho train'd in the bright tacts of strictest piety,  
It like my splendid tempters soon grew vain,  
And laid my flighted innocence aside;  
Yet oft my nobler thoughts I have bely'd,  
And to be ill was even redac'd to feign.

### VI.

Until by you,  
With more Heroick sentiments inspir'd,  
I turn'd and stod the vigorous torrent too,  
And at my former weak retreat admir'd;  
So much was I by your example fir'd,  
So much the heavenly form did win:  
Which to my eyes you'd painted virtue in.

### VII.

Oh, could my verse;  
With equal flights, to after times rehearse,  
Your flame: It should as bright and Death less be;  
As that immortal flame you've rais'd in me.  
A flame which time:  
And Death it self, wants power to controul,  
Not more sublime,  
Is the divine composure of my Soul;  
A friendship so exalted and immense,  
A female breast did ne're before commence.

## Doggrel Mercury.

Quest. 1.

**C**ome tell me, I say, ye Athenian crew,  
Whether ye have told most stories, false  
or true?

*Answ.* Whatever false before, 'tis  
now a true story,  
That in your Kind Notice we have reason to glory.

Quest. 2. *Say whether if I do ye still believe,*  
*I do my self, or you yours most deceive?*

*Answ.* If you a Poet born, you most deceive us.  
We're now at least sincere, and pray believe us!

Quest. 3. *Who is your Father in Divinity?*  
*Or who your Master in Philosophy?*

*Answ.* Who e're in those, not you in Poetry.

Quest. 4. *Whether your Questions be not most your*  
*own?*  
*Or how your Coyn from forreign may be known?*

*Answ.* Some Rays more bright in other Questions  
shine  
Than in our own; *Exempli grat.* in thine.

Quest. 5. *Whether your Hamoge to the Female things*  
*To them, or to your selves most pleasure brings?*

*Answ.* E'ne much alike, tho Sir to tell you true,  
There's far more pleasure in your wit and you. *Quest.*

Quest. 6. If your advice will save a Doctor's Fee,  
Or from a hungry Lawyer's clutches Free?

Ans. Yes, if you'll use 't, be temperate and poor,  
Those two Diseases ne're shall vex you more.

Quest. 7. Pray tell me why I am the only one,  
Sought oft your answers, but received none?

Ans. Not out of disrespeſt, pray don't mistake us!  
But leaſt the anſwering ſo much wir ſhould break us.

Quest. 8. If I may hear from Athens in a week,  
Or to ſome other Oracle muſt ſeek.

Ans. Wonder not if more late our anſwer come,  
You know awhile, the Oracle was dumb.

Quest. 9. Or to conclude, wou'd not a weekly Satyr,  
Be a fit Instrument to mend the matter?

Ans. Nay, if on ſence you once begin to ſtumble  
Tis time to part, your friends, and ſervants humble, &c.

Quest. 11. The I'm ſatisfy'd the Christian Religion does  
directly tend to the happiness of mankind, both here and here-  
after; yet I deſire your anſwer to this Question. Whether,  
ſince it has gained the civil power, it has been the occaſion  
of more good or harm?

Ans. The Christian Religion can never be ſaid to have  
been the neceſſary and proper cauſe of any Evil, or to  
have given any juſt occaſion for't. Not but that occaſion  
may have been taken, where none has been really given,  
as ſin takes occaſion by the Commandment: At leaſt,  
this is certain that what's good can have no real, or ne-  
ceſſary influence on the production of Evil, the Evil may  
accidentally cleave to its prodaſtions, as ſin firſt came into  
the world; and as our Saviour ſays, he came not to  
ſend peace but a ſword. Tis we then, who are called  
Christians, that have been the real cauſes of thoſe  
Evils which have diſturb'd the world, ſince Christianity  
came into it, for to think that it ſelf has been  
the juſt occaſion of 'em, is as false in moraſt, as the old  
Heathen Calumny was againſt 'em in natural Evils;  
when they uſ'd to charge the Christians, as the cauſes  
of Droughts, and Earthquakes, and all publick Cala-  
mities; What miſchief has been, is owing to the want  
of Christianity, not to the profeſſion of it. And thoſe  
who make this objeſſion ought to conſider the con-  
ſequence of it, for the Christian Religion has been  
more troubleſome to the world ſince it has been ſtate by  
Civil Authority, than it was before, it's plain that  
it muſt be owing to the Authority, not to the Religion,  
unles a good thing cou'd change its Nature, and  
grows miſchievous, merely because lawful Authority  
does eſtablish and defend it. But we are apt to be-  
lieve the quite contrary follows to what ſome have  
aſſerted in theſe matters, and that, as the Fathers have  
pleaded in the caſe already mention'd, there have been  
fewer miſchiefs in the world ſince Christianity came to  
be eſtablish'd, than there were before, as bad as we are,  
and as much degenerated by proſperity from the primitive  
Christians, tho' tis certain the Christianity is ſtill  
the ſame. Many very ill customs and uſages have been  
broken by Christian Emperors, as the bloody ſports of  
the Theatres and Gladiators; the publick allowance of  
the Jews, and shameful tribute from them; and if theſe  
laſt have recover'd their old publick priſeſdges in ſome  
Christian Countries, they may thank Popery for't, not  
Christianity: But beſides the abrogation of theſe and  
other bad customs, there have many excellent and whol-  
ſome Laws been made by Christian Emperors, and even a  
body of ſuch Laws collected by one of 'em, as were  
uſeful to the common wealth, which are, as it were, the  
Standard of Equity through a great part of the world.  
If it be objeſſed, that Christianity has been the occaſion  
of much War and Bloodſhed, as it was of old againſt Reli-  
gion it ſelf, by the Epicureans, 'tis eaſily and juſtly anſwer-

ed in the words of St. James, that they had quite  
another original, " Is it not from thoſe Lafs which was  
in your Members? The Lust of Empire, of Glory, or  
the like Interēſt, generally lying at the bottom, whatever  
is pretended. For an inſtance of which we need go no  
further than the preſent War of the King of France,  
with moſt of the States of Europe, which he'd ſaiſt make  
an Holy War, and get a Cruzado for't; but ſuppoſing he  
ſhou'd Chriſten it by that name, wou'd it be ever the  
more Chriſtian by it, then he himſelf is? or wou'd it be  
leſs plain that his lawleſs ambition, and impatience of any  
either Superior, or Equal, has been the original of much  
deſtruction and ruin.

Still we ſay, there's nothing in Chriſtian Religion that  
in the leaſt warrants, or encourages any ill practices, but  
quite the contrary, being undoubtedly as is ſtiled by one  
who well underſtood it, the leaſt naſt'y inſtitution in the  
world; and by how much any Communism deviates from  
Charity and Mercy, by ſo much the farther are they re-  
moval'd from true Chriſtianity, and nearer the Religion of  
the Heathens, which was really bloody and barbarous, whose  
very ſacrifices, and highest miſteries, were lewdneſs and  
murder, fit for the Demons who invented it, and were wor-  
ſhip in it: Humane ſacrifices being offer'd in moſt places  
and naſtions, as we learn in the Hiſtories, not only of  
the wild Indians, and now diſcover'd worlds, but even  
in ſhore of the Phanitians, Carthaginians, Brittanis,  
Greeks, Romans, and many others.

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